

A
S E R M O N
O F P V B L I C K E
T H A N K S - G I V I N G

for the happie recouerie of
his MAIESTIE from his late
dangerous sicknesse:

Preached at PAULS-Crosse
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ESAY 38. 17.

Behold, in my peace I had great bitterness; but thou hast, in loue to my soule, deliuered it from the pit of corruption: for, thou hast cast all my sinnes behind thy backe.



When our SAVIOUR rode into *Ierusalem*, accompanied with such multitudes of people, some vnclothing the trees, others their backes, to spread in his way, all of them shouting vp to heauen, with *Hosanna*, and *Benedictus*; it is said in the storie, that all the Citie was moued, and it gaue them occasion to aske, *τις οὗτος*, who is this? The representation of such a person, with such a traine, in such a fashion,

Math. 21.

and with such a dittie, made them conceiue it was some rare and vnusuall thing.

My message this day is something out of course, and might well require a preface, (I am sure, *Hosanna*, and *Benedictus*, will be the summe of it,) besides a presence not ordinarie, of the heads and corners of the people, and a face of Solemnitie, such as reserueth it selfe onely for festiuals. I thinke there is none so vnsensible, that is not moued hereat, and will aske, (at least) to himselfe, *τι ἐστὶ τὸ τοῦτο*; what meaneth this? *Creauit Dominus nouum super terrā*: Surely the Lord hath created some new worke in the Land, that hath produced this new meeting.

Ier. 32.

The very exhibition of these dumbe shewes, though they haue neither language nor speech, without the helpe of the tongue, were sufficient preface.

Ecce.

And yet I haue a preface in my text. *Ecce, behold*, standeth at your doores, I meane the eares of your flesh, to lift vp their heads and hatches, I say not, that the *King of glory*, who is the *King of kings*, but yet that a glorious King, and his gracious confession may enter into your hearts.

It

It is placed at the gates of my text, and a thousand others in this booke, as Porters at the gates of great mens houses: Strangers & Wanderers, and Passengers, and *Circumforaneos*, idle Companions that stand to gaze, they keepe out; admit none but friends and bidden ghests, such as are worthy to come in, and bring their garment with them; so is the office of *Ecce* here.

Math. 22.

Those who come to these sacred assemblies, with vn sanctified cares and spirits, only *ad augendam turbam*, to make vp number, it repelleth with indignation and disdaine, as the Crier in their gentile sacrifices repelled prophane persons, — *ἐκας ἐκας ἐσε βέλῃλοι*. Away, away prophane persons; but such as shall lend their eares, and bend their intentions, and lay vp in their hearts, with *Marie*, that they may bring forth of their treasures for their vse, with the Scribe; these, and none others it inuiteth, and pulleth after it, as with the cords and cables of the holy Ghost, as that chaine that was tied to the tongue of *Mercurie*, and fastned to the eares of the people, drew his Auditors. Behold.

Senec.

And (methinketh,) it is somewhat like
the

the King that vttered it ; for the King is no more then another man, *mole*, in bulke of body; *virtute*, in power, he is more. We say, that a King hath long hands, he may sit in *Ierusalem*, and reach to the ends of his kingdom; as the body of the Sunne is in his sphaere alone, but his beames vpon the earth: and the blaze of a Comet is much farther extended then the starre it selfe goeth: so, though the body of *Ecce*, be but in the frontispice, and at the threshold of my text, yet doth the hand, the beames, the blaze, the vertue, and strength of it go into euery part. For, whether you consider his sicknesse, which he styleth *bitternesse*; and the time of that sicknesse, *in peace*, when he least looked for it; or, whether his recouery, *Eruisti animam meam*, and the motiue to that recouery, *in loue to my soule*, perhaps when he least deserued it; or, whether the cause of that sicknesse, *Sinnes*, and the full remission of those sinnes, *Proiecisti post tergum*, when he did not so much as craue it; *Ecce*, imparteth it selfe to them all alike.

I fell vpon the mention of a King. I will set one *Ecce* more vpon the person from whom

whom this speech came: It was the speech of *Hezekiah* the King: a great and magnificent King, both at home and abroad; a virtuous and religious King, which is the *pure gold* in the Crowne of a King, the rest is but drosse; a King of the holy land, so was not *Merodach Baladan* in the head of the next Chapter, for he was the King of Babylon. It will be the more gratefull for the authors sake.

Said I, a speech? it is more: *Scriptura Hezekie Regis*, the 9. verse, the writing of *Hezekiah* the King: the labor, not of his tongue, but of his pen; he did not *fundere*, but *fingere*, poure it forth at aduentures, but frame it vpon aduice. I put a great difference betwixt speech, and writing. Speech hath wings, *volat & auolat*, it flieth and dieth; so doth not writing: you must seeke for a word, *in aure*, in the eare of him that receiued it, where it hath but slender footing; or *in aere*, in the aire, where it perisheth with the sound. If you will seeke for a writing, you shall find it *in ere*, or *in marmore*, in plates of brasse, or in tables of stone, where it may be a monument to after ages: It suruiueth the au-

B thor,

Luk. 16.

Senec.

thor, and doth good to the liuing when the author is gone. In this sence it is true, *Surgunt ex mortuis*, they arise from the dead, by whom the succeeding posterity is instructed and bettered; so sayd he of his writings, *Posterorum negotium ago*, I prouide for the times to come.

Yet there is more: for it is the writing of a King, I say not before his death, (from which he was newly deliuered, as in a *parable of the resurrection*, Heb. 11.) but instantly vpon that time, wherein he was neare to dying: and then are the words of a man most gratefull, "*ut esse Phœbi dulcius lumen solet, iam iam cadentis*, as the light of the Sun, most pleasant about his going downe. But that which is most of all; it is written with the point of a diamond, to remaine for eternitie, and is a part of the euidences and muniments of the Church, layd vp amongst her sacred Records, for a memoriall of his thankfulnessse, offered, and consecrated to God vpon that deliuerance. *Beati, quibus, deorum munere, datum est facere scribenda, aut scribere legenda*: Happy are they, whom God hath enabled, either to do things worthy to be written, or to write

Plin. 2.

write

write things worthy to be read: *Hezekiah* did both.

This is a part of his writing; the composition whereof is of fundry and contrary parts: To giue you a summary view of all the materials therein, and their natural consequence:

First, you haue *Peace*, that leadeth to all the rest; but *Peace* had an ill neighbour that troubled it, *Sinne*, in the hindmost part of my Text. Sinne bringeth forth *bitternesse*: and not onely so, but *bitternesse* added to *bitternesse*.

Bitternesse thus accumulated, must needs haue brought to the *pit*, and the *pit*, in the end, would haue turned to *corruption*, or *consumption*. Thus farre goeth the blacke line of my text, the shadow of sorrow and death.

But then cometh the other Hemisphære of comfort and light; wherein you haue, first, the *loue and good pleasure* of God: secondly, *Redemption from the pit of corruption*, as touching the body: thirdly, *Remission of sins*, as concerning the soule. So it is not here as in the 68. Psalme, where the singers go before, and the minstrels follow after, &c. here, the

mourners go first, like the captiues in their ancient Triumphs; *sinne*, and *sicknesse*, and the *pit*, and *corruption*; then come the minstrels and singers, I meane the mercies of God, as in a triumphant chariot, curing both the body from *sicknesse*, and the soule from *sin*s.

Diuision.

The three parts and roomes of my text wherein this whole matter is lodged and disposed, are as clearely distinguished, as the three tabernacles of *Peter*, *Matth.* 17.

The first is, *In my peace I had great bitternesse.*

The second, *But thou in loue to my soule, hast deliuered it from the pit of corruption.*

The third, *For thou hast cast all my sin*s behind thy backe.

Let these parts be, as those three tabernacles.

Me thinketh I see *Moses* in the first, of a fearefull visage that hath need to be veiled, *Bitternesse, Bitternesse.*

Elias in the second, when he is railing the widowes sonne at *Zareptha*, 1. *Reg.* 17. *Thou hast deliuered my soule from the pit.*

CHRIST in the third, full of grace and truth, casting my sinnes behind his backe.

Or, if you please, let my text be as the

Arke

Arke of testimonie, wherein there were kept for store, *the tables of the Law*, *the pot of Manna*, & *Aarons rod*, Heb. 9. They conceipt it well that the *Arke* is the Church; the *Tables*, the word; the *Manna*, the Sacraments; and the *Rod*, the discipline.

I am sure in the *Arke of my text*, there is first *a rod*, of *bitternesse*, *bitternesse*; and secondly, the *manna* of deliuerance from the consuming pit; and thirdly; the *tables*, not of the Law, but of the Gospell; not of the Old, but the New couenant; of the Law, not of *facts*, but of *faith*; the tender mercies of God, in absolving from sinne.

In three words, *Hezekiah* is sicke, in the first tabernacle: sound, in the second, *sanus*, or *sanabilis*, onward to his health, as touching his body: safe, and secure in the third, as concerning his soule. And in euery of these three are two remarkable things.

In the first,	{	1. sicknesse	{	qualitie, <i>bitternes</i> ; ex-
		with the		tremity and degree,
				<i>bitternesse</i> , <i>bitternesse</i> .
	{	2. the time and aduantage that the sicknesse tooke, <i>In my peace</i> .		

In the second

1. deliuerance, *Eruisti animam meam.*

2. the motiue that induced God, *thou in thy loue, &c.*

In the third,

1. the cause of the sicknesse, *Sinnes.*

2. the remoue of that cause, *Thou hast cast, &c.*

I
Amaritudo
amaritudo.

I began at the first tabernacle, and therein first with the rod, his sicknesse: *In my peace I had great bitternesse.*

The kind of this sicknesse is not mentioned till the 21 verse, there it is called *ulcus*, a botch; it is thought to haue bene a plaguefore, I dispute it not, I am sure it was somewhat neere; I will but *drinke of the brooke* in my way, and giue you a short note. Wee haue knowne by *bitter, bitter* experience, what a plague is; but God tooke a *plaister of figges*, of his sweete mercies in Christ, well-nigh fiftene yeares sithence; and applied to the botch, and healed the sores of this land:

land: in the vertue and strength whereof, we haue walked to this present day: and we for the figges of his mercies haue returned him the thistles of our finnes, the clusters of *Sodome*, and the wine of Dragons; and yet, *Ecce in pace*, we heale our hurts with sweet words, crying, *peace, peace, all is well*, and so shall be; *To morrow shall be as this day*, and much better, and this yeare as the last, and freer.

Deceiue not your selues: you haue a great and populous Citie, sowne with the *seede of man*, as the Prophet speaketh; I may say, with the seed, rather the weed, of building. I say not, that your Citie may go out at your gates; surely, it may go out at your Suburbs; the hemme of your garment is more then the garment it selfe: the lop, and burthen of the tree, more then the stemme can beare, and threatneth the ruine of the whole body. To speake plainly, the regions are white and drie to the haruest; there is matter enough *within*, in respect of your sinne; *without*, in respect of your building, for a pestilence to worke vpon, vnlesse, as the antidote of the blessed goodnesse of God, then cured,

cured, so the preseruatiue of his sauing grace, now keepe you from it. I go on.

Ier. 4.

Whatsoever were the *species*, manifest it is what the qualitie of the sicknesse was, *bitternesse*; what the quantitie, *bitternesse*, *bitternesse*; some sharpe and wringing disease; as when the Prophet cried out, *My bellie, My bellie*; the very doubling of the word expressed what his paine was.

August. in
Psal. 102.

We are alwayes ill, when we are in our best health; *Longum languorem trahimus*; we liue in a long and languishing sicknesse; our wearinesse after labour and trauell is a sicknesse, and sitting, or lying is physicke to cure it: sitting, and lying is a sicknesse, (we cannot continue therein;) rising, and walking is the cure of it: hunger, and thirst is sicknesse; eating, and drinking is the helpe to that: Eating, and drinking sicknesse; fasting, and abstinencie physicke to it. *Quotidianus defectus quid aliud est quàm prolixitas mortis?* Our daily decay in nature, what is it else, but a lengthning of death? I will say briefly, *triplici morbo laboramus, principio, medio, & fine*; We are sicke of a threefold sicknesse, our beginning, midst, and ending: As Saint Au-
gustine

Gregor.

gustine told the *Manichees*, of their idle and impious writings; *principium truncum, medium putridum, finis ruinosus*; their beginning was naught, their proceeding naught, their ending naught; So is it with vs; *Ingressus flebilis, progressus debilis, egressus horribilis*, a mournfull natiuity, wofull life, dreadfull death.

Morbi, citatio ad mortem; sicknesse is a summons to death: he that is least sicke, may, and in the end must die. Death hath euer her arrow in her bow, though in the prime ages of the world she was sometimes nine hundred yeares before she sped, yet now she hit-teth quickly; and when God saith, shoote, she shooteth; and so long as God saith, spare, she spareth. For what is thy life? *Breue suspirium*, a short panting. Canst thou measure the blast of winde? (said the Angell to *Esdra*;) canst thou measure (say I) the blast of thine owne winde? the breath within thy nostrils? *spiras, exspiras*, now thou art breathing, anon thy breath is gone. It dealeth with the arke of thy body, as the doue with the Arke of *Noah*, which goeth forth, and commeth in, and goeth forth, and neuer cometh backe againe. So doth thy breath.

Spongie,
Infundibu-
la,
Amphora.

Senec.

But, he that is sicke of a sicknesse indeed, a sicknesse that is *mali moris*, as the Physitians speake, such as this sicknesse of *Hezekiah* was, *bitternesse, bitternesse*, hath but a short reckoning to make to the houre of his dying. For it fareth with the bodie of man, as with a vessell of wine in a frugall house; being kept for our selues, and our friends which drinke moderately, it is long in drawing; but, if *sponges*, and *tunnels*, and *barrels* come to it, such as are *mightie to drinke*, and *strong to poure* in, they will spend that in a day, which would haue serued a long time. So may the thread of my life be long in spinning, to the fortieth, or fiftieth yeare thereof; it may be, *ad terminum constitutum*, *Iob* 14. vnto mine old age, (for that is the bounder of nature, and, *maledictus qui transfert terminos*, *Deut.* 27. that thinketh, being old, to liue long; *Huic uni etati non interceditur*, there is no dispensation for this age:) but if such quaffers shall come, as a *πυρετός*, a burning feuer, or the like malignant diseases, that drinke vp *humidū naturale*, all the moisture in my bodie at once, and drie it vp like an *barth*, or like a bottle hung vp in the *smoke*; that is done in an houre, a moment,

ment, which had not else bene done in many yeares to come.

Now, but in a word consider the person that is sicke; it is *Hezekiah the King*.

Mibi amar

If any person in the earth be capable of that style, *Viue in aeternum*, liue for euer, it is a King. What wanteth a King, of all the beasts of the field, or fowles of the aire, or fishes of the sea, what either nature can afford, or Art condite, to the diet of his bodie, comfort of his heart, refreshing of his spirits? It seemeth, by a phrase vsed by the holy Ghost, that a King wanteth nothing. *Nabal feasteth like a King*, 1.Sam.25. *Araunah offereth to Dauid like a King*, 2.Sam.24. the *Corinthians reigne like Kings*, 1.Cor.4. and yet is *Hezekiah the King sick vsque ad mortem*, vers.1. euen vnto death, that is, *bitterly, bitterly*: death had stretched forth her hand against him, as *Ieroboam* against the Prophet, to haue smitten him, 1.Reg.13. but that the Lord withered it. What is the reason? *Sum quidem & ego mortalis homo*, 7.Sap. for I my selfe (saith the King) am also a mortall man.

Dan.3.

There is no difference in nature betwixt a King and a meaner person. *Interuallis distin-*

Quintil.

*Ossapatri
tui Philippi
regis Ma-
ced. quero.*

Psal. 9.

*Homo est
animal ra-
tionale,
mortal.*

*Moriuntur
permorian-
tur.*

guimur, exitu equamur; we differ in condition, agree in dissolution. When *Diogenes* was porring amongst dead mens bones, *Alexander* asked him what he did there? he answered, *I seeke the bones of Philip thy father, King of Macedon*, but cannot find them. I may well apply the words of the Psalme to them, *Constitu Domine legislatorem super eos, sciant se esse homines*; Set thou ô Lord, a Law-giuer, or Ruler ouer them, that they may know they are but men. They giue lawes to the earth; and death to them, and her law is an euen & equall law, to King and people all alike.

It is a probleme worthy the inquiring; sith other creatures are subiect to death no lesse then man, why *Mortale* is placed in the definition of man alone. It is a parallell to this, (and one answer may serue to both) which the Prophet hath, *Psalme 82. I haue said you are gods, but ye shall die like men*. Why like men rather then other creatures? I will not giue that eminent and conspicuous reason, that when beasts die, by reason that their soules arise from the matter of their flesh, they die, and die thorowly; so is it not with man, but first he dieth, and endeth not there, but after death,

death, *Judgement, Hebrewes 9.*

I should rather say, that beasts, for the more part, liue out their time determinate by nature, til nature be annihilated, vnlesse violence and casuality come betweene: the Elephant liueth longer then the Hart, the Hart then the Lion, the Lion then the Horse, the Horse then the Dog; all to their full age, vnlesse they be forced out of life: but man dieth in his infancie, and oftener in this then any other age; no sooner saluteth the light of heauen, but he biddeth farewell to it; and that which is more, death entreth the very secrets of nature, the vault of the wombe, and with her Lynces eyes findeth out the wayes which the Eagle and Kite neuer found out, and killeth the babe in the wombe before it cometh forth.

You haue heard of the sicknesse: Adde thereunto the time that his sicknesse watched; *In my peace. Victor timere quid potest?* (saide he in the Tragedie) and it is answered with a breath, *Quod non timet.*

Hezekiah had newly escaped from the iawes of a fearefull King, one, that vaunted himselfe, that with the soles of his feet he had

2. In pace.

Since in Agam.

*2. Reg 18.
& 19.*

dried vp the riuers of the earth, (& thought (like *Leuiathan*) to haue drunke vp him, and his kingdome) who asked in the pride of his heart, where the Kings of *Arphad*, and *Hemah*, and *Zepharuaim* were; and, *Hezekiah*, Let not thy God deceiue thee, in whom thou trustest; and he would make the people to eate their dung, and drinke their water.

Rex terrorum, terror Regum.

Now he is fallen afresh into the hands of the King of feares, as *Iob* calleth him, *Iob* 18. and feare of Kings; who is, *Rex super omnes filios superbie*, *Iob* 41. who may say with much more confidence, then euer *Zenacherib* did, Where euer my foote treadeth, I drie vp the riuers; riuers of bloud in the veines, and of milke in the breasts, and of marrow in the bones; and aske for the Kings, of *Arphad*, and *Hemah*, and *Zepharuaim*, and *Zenacherib* himselfe; and admonish the Kings of the earth, Let not your gods, your Idols of greatnesse, and glorie, and maiestie, deceiue you, wherein you trust; and cause them to eate the dust of the ground, and that the slime of the pit shall be sweet to them. *Ecce, cum dixerint pax, pax*, Behold, when men shall cry peace, peace, sudden destruction shall come vpon them. I will

will vse the words of the Prophet, 1. Reg. 14. I will do it *in hac die*, & *in tempore hoc*, at that day, and at that time; *Quid? etiam nunc*: what? yea, at this very instant; *Ecce, in pace*, at this very instant of time, when *Hezekiah* thought he had clipt the wings of peace, that it should neuer flie away againe; when strangers from abroad saluted him, *Estne pax frater?* is all well? when he did not much lesse, then say to his soule, *Anima quiesce*, Soule take thine ease, *flagellum transijt, non veniet*, the scourge is past, and shall neuer come againe. Did he then thinke of a *Iebusite* in the Land, that should be a thorne in his eyes, and a pricke in his side? of a bosome enemy? a warre within his bones? an armie of trouble and temptation in his owne bowels? When a forreine enemy is discouered, the Beacons are fired, and an *Ecce* is giuen to the Country round about. Here is a domesticke, intestine enemy, without Beacon, or any admonition at all; but whilest he sitteth in the armes of peace, as *Sampson* in the lap of *Delilah*, a sudden alarme is heard, *Vp Sampson, the Philistines are vpon thee*; *Vp Hezekiah, bitternesse, bitternes* is vpon thee. This deserueth the *Ecce*;
for

Esay 28.

for *bitternesse* in the time of war is no newes, Knowest thou not that it will be *bitternesse* in the later end? (*Abner to Ioab 2. Sam. 2.*) but *bitternesse*, and doubled *bitternesse* in the midst of peace, this is strange.

An image, a glasse, a *sea of glasse*, that all the people of the earth may stand vpon the shore of my text, and see the face of their fraile & vnconstant condition. A man, and the best of men, a King, & the best of Kings; (I speake not of *Balthazar*, but as he in the midst of his cups, so this) in the midst of his comforts, seized and surprised at vnawares with a grievous disease that added *bitternesse* vnto *bitternesse*; and cut not off the lap of his coate, (that is) pinched him in a finger or ioynt, but assaulted the life, in the inmost and strongest fort it had, and had it in her clutches, to bring it to the very pit.

One marvelled that men were so hardy to aduenture to Seas: why? *Cum multi pereant in aquis*, sith many miscarried in the waters: He that answered him, marvelled as much how he durst goe to bed, sith many die in their beds. Had he nothing to wonder at but the Sea? I maruell he feared not his owne

owne flesh, and that he durst trust himselfe with his owne body, I am sure, it is as fluide as the Sea. *Liqueſcimus*, we melt, we thaw daily: our life goeth away *per ſtillicidia*, as it were by droppings. *Omnes nos velut aquæ dilabimur*, we all glide away like water that is spilt, and cannot be gathered vp againe. Here he shall find tempeſts, and guſts, and ſurges, and waues, and rockes, and quick-sands, and gulſes, and ſea-monſters, no leſſe then at Sea.

2.Sam. 14.

I wonder that men dare liue in ſuch fleſh, *tam putri, & ruinoſa domo*, ſo rotten and ruinous an houſe; where, not onely the gates, poſternes, and windowes, but euery little creuiſ and chinke letteth in death: Looke how many members and parcels of the body, ſo many veſſels of ſickneſſes, receptacles and harbours of death. Euery Apoplexie in the head; Swelling in the eare; Bleeding at the noſe; Canker in the mouth; Squinancy in the throat; Pleuriſie in the ſide; Stone in the kidney; Cholicke in the belly; may be a meanes to death.

I maruell againe why he commeth to his table, to eate and drinke there, why?

D

Cum

Cum multi pereant in mensa, sith many die at their Tables: Did *Tarquinius Priscus* thinke, that the *bone* of a fish going crosse his throte, should haue choked him? or *Sophocles*, and *Anacreon*, that they should haue died of a ray-*sin stone*? or *Fabius* a Senatour, that an haire in a draught of milke should haue bene his end? or *Ruffinus* the Confull, that in kemb-*ing* his head, the *tooth* of his *Combe* entring the flesh, should haue bene his deaths wound? or *Lucia* the daughter of *Aurelius*, that her *Childe* which she bare in her armes, thrusting a *needle* into her breast, should haue shortned her dayes? I could be infinite: So long as there shall be a man in the world, & mortalitie, casualtie, corruption to accom-*panie* that man; there shall be occasion for this *ecce*; behold in *my peace*; when I was most secure: to the *stupor*, and *terror* of all those that trust too much to their *peace*.

It is a singular part of the gracious pro-*vidence* of God vpon vs, to hide the houre of our deaths; as *Isaack* spake to his sonne, *Gen. 27. Vides quod senuerim, & ignorem diem mortis mee*: Thou seest I am old, and yet not-*withstanding*, I know not the day of my death.

death: *Semper incognitus, vt sit semper suspectus*; that being alwayes vnknowne, we might alwayes haue it in *suspition*: and make that vse of our ignorance, that *Cassian* aduifeth, *Omnis dies, velut vltimus ordinandus est*; to dispose of euery day, as if it were our last day. Certaine it is, *Supremus vitæ dies, supremus mundi dies*; the last day of my life, is the last day of the world to me; for *qualis hinc quisq; egreditur, talis in iudicio representabitur*; such as I am at my death, such shall I be at my iudgment. And as certaine againe, that it is the greatest worke in the world, to die, to exchange life with death; and the best, to die well; as *Anacharsis*, being asked, which was the best ship? That (saide he) which is safely arriued. Adde vnto these the rule of Saint *Augustine*, *Non potest malè mori, qui benè vixerit*; and on the other side; *vix benè moritur, qui malè vixit*; He cannot die ill, that hath liued well; and scarcely dieth well, that hath liued ill. These things conferred; be ye readie prepared for that day; *Estote parati in diem tertium*; that it may find you *in pace*, in the peace of God, and of a good conscience, which passeth all vnderstanding.

Gregor.

Exod. 19.

I told you before, you had *three sicknesses*,
I tell you now, you haue but *three dayes* of
your liues: the one of your *coming* into the
world; the other, of your *stay*; the last of your
going out.

Be ready against the *third day*, the day of
your going *forth*; which you cannot well
be, except you begin to prouide on the *first*,
and the *second*; lest that should betide you
which is bemoned in my text, *Ecce, in pace*,
amaritudo, amaritudo; Behold, when we
dreampt of *peace*, we awaked to extremitie
of *bitternesse*: and being taken in an *euill time*,
you complaine, as in that *mimesis* of Saint
Chrysostome, *Valete amici*, farewell friends, I
must go an vnknowne iourney, by wayes
vnknowne, into Countries farre remote: *Vbi*
quale diuersorium habiturus sum, *angelorum an*
dæmonum, *ignoro*: where what lodging I shall
find, amongst *Angels*, or *Diuels*, I know not.

2. Part.

Et tu, complexus amore, eruisti, &c. I am now
come to the second Tabernacle of my text:
wherein you haue *Elias*, & the *manna* I spake
of. It containeth two things: first, the re-
demption: *Eruisti*, secondly, the reason or
motiue, *Complexus amore*.

The

The recovery so much the sweeter, by how much the danger the greater: *Transfisse de morte ad vitam, vita gratiam duplicat*, to passe from death to life is double life: So is the light more gratefull to him that was in the power of darknesse; and assurance, to him that despaired of assurance.

1. Redemp-
tion.
Bern.

There was danger enough in the former clause, for there it was *bitternesse, bitternesse*, that is, as the *Apostle* calleth it, *Act. 8. fel amaritudinis*, the very gall of *bitternesse*: which importeth a disease, *pejsimi generis*, of the worst sort, and in the *paroxysme*, and very height of it; but now, you haue it amplified by three circumstances more:

First, from the *object*; it striketh not at a bough, no defluxion in the eye, nor mutilation of an hand, &c. but is *securis ad radicem*, the axe laid to the roote, to hew downe life it selfe. *Eruisti animam.*

1. Ab ob-
iecto.

Secondly, from the *tearme*, or, extent: for it is not the life infested, annoyed, disquieted alone; but lifted, and heaved at, to be throwne into the pit: *Eruisti e fouea.*

2. A termi-
no.

Thirdly, from the *attribute* of that pit, for it is not *fouea refugij*, or *refrigerij*; a pit of repose or

3. Ab attri-
buto.

comfort, such as *Elias* went into, and *David*, & the *Prophets* that *Obadiab* hid, & the *Saints* that the world was not worthy of, *Hebr. 11.* but *fouca corruptionis, consumptionis, putredinis, a pit of corruption, consumption, and rottennesse.* Take it altogether in the masse and lumpe, and see what it is, (besides the kind of the sicknesse, which is not here mentioned.) First, it is *bitter*: secondly, *bitternesse* it selfe: thirdly, *bitternes*, put to *bitternes*; fourthly, against life; fifthly, to thrust it downe to the pit: sixthly, the pit of corruption: this being his case, and then, to be pulled out of the teeth of death, as *David* pulled his lambe and his kid out of the mouth of the Lyon and Beare, was the singular mercy of God, worthy another *Ecce*, as at the first I declared.

Is it not mercy, (I aske,) to be saued from death? Death, whensoever it shall come vnto vs, and howsoever qualified, the grimnesse of her visage disguised, yet will it be fearefull enough. It is *dissolutio naturæ*, the dissolution of nature, and the dissociation of body and soule, ancient friends, and of long acquaintance: *David* and *Jonathan* wept, and kist when they departed.

When

When *Vzzah* was smitten dead for putting his hand to the *Arke*, 2. *Sam.* 6. *David* was (angrie, shall I say?) troubled, grieved at it, and called the name of the place, *rupturam vzzæ*, the breach of *Vzzah*. I am sure, when body and soule are sundred, there is *ruptura*, and cannot be without commotion, & passion, *Si nulla esset mortis amaritudo, non tanta esset martyrum fortitudo*; if death were not bitter, Martyrs should want of their honour.

But what may the *motiue* be that procured this deliuerie? I aske not now, with the blessed Apostle, *Vbi conquistor sæculi?* 1. *Cor.* 1. where are the wise of the world, Eagles for reason, Mowlewarpes for religion? but *Vbi conquistor Ecclesiæ?* the most regenerate, sanctified, illuminate Contemplatiues of the Church; Let them say to themselves, as the Preacher did, *Eccle.* 7. *I haue sought, and sought, one thing after another, to find out the reason, and adhuc querit anima mea*, and yet my soule seeketh: I haue found a man of a thousand, but not a woman amongst them all. Giue me leaue to applie it. If you looke on the part of man which is as it were the weaker sexe; no reason can be giuen of this goodnesse of God towards

2. *Motiuæ.*
Placuit tibi.

Aquila rationis,
Talpa religionis.

Dilexisti,
Desiderasti,
Coniunxisti,
Cinxisti,
Complexus
es.
Operuisti.

Animam
ernisti.

I

towards him: but on the part of God, there is, one, for a thousand, and in stead of all the rest: *Quoniam volens misericordiam est, Mich. 7.* Because mercie pleaseth him. So in my text, *placuit tibi, &c.* God so desired, and knit, and conioyned, and girt, and embraced, and couered, and tooke pleasure and liking to the life of the King, that death could not hurt him: The very varietie of reading may stand for a rich Cōmentarie: but neither tongues, nor pennes, of men, nor Angels can expresse the riches of grace, when God is pleased to shew mercy vpon vs. The sweetnesse of nature brought forth *beneplacitum* in him: pleasure, brought forth loue; Loue, desire; desire, Vnion; Vnion, embracing: embracing girdeth close, like a girdle about the reines; and couereth and keepeth from hurt, that, that is beloued: *In amore hæc insunt omnia.*

Before I forsake this part, I must note vn-
to you two things. First, that in death there is no danger to the Soule, no more then was to the soule of *Hezekiah*: for *anima*, in my text, is not the substance, or essentiall part, (as principally it signifieth,) but an act and effect

effect of that soule, to weet, that life, which it brought to the bodie in dowre, and portion when she married with it: and when she departeth from her bodie, she resumeth, and carrieth away with her that portion againe. So that, the *Soule* it selfe, is no way subiect to the pit.

Occidisti & possedisti? said *Elias* to *Ahab*. So saith God vnto death, Hast thou slaine, and gotten possession too? but of what? the *flesh* onely, not the soule: and that *flesh* shall lie as a surfet in the stomacke of death: and as the drunkard, *regurgitat bilem suam*, so shall death cast it vp againe. *Mors* is *Morsus*, death is but biting not a consuming, and vtter deuouring; as he that biteth, taketh some, and leaueth some, so death getteth a morsell of flesh, as the Kite taketh garbidge from the dunghill, and the dogge offall from the shambles; but the soule, it medleth not with. I cannot therefore better compare the graue, then to the hony combe, wherein is both hony and waxe. The hony of the soule is taken out, the waxe of the flesh remaineth behinde, till the resurrection of iust men.

But as touching the *flesh*, the life whereof

E

is

1. Reg. 21.

Senec.

2.

Iob 30.

Ecclef. 12.

is properly aimed at, here is her lot, her end, *fouea corruptionis*, the pit of corruption. The Riuer haste to the Seas, Stars to the West, Man to the pit: it is *domus constituta omni uiuenti*, the house appointed to euery liuing man; *domus Conuentionis*, the house of Parliament, for all estates to meet in; *domus seculi*, the house of perpetuities, till Christs second coming. *Solum mihi superest sepulchrum*, saith Iob, cap. 17. He is sure of nothing but his graue. It were a worthy Epitaph, to be set vpon the monument of euery man, *I haue nothing but a graue*: or if you wil truly reade it, *Sepulcra, mea sunt*, Graues, are mine. What need more then one? Yes, A Graue for his bodie, A Graue for his vanities, A Graue for his riches, A Graue for his hopes: all is buried with him. He that shall say, I haue houses, and lands, and vineyards, and fields, and gardens, deceiueth himselfe, and the truth is not in him; he hath nothing certaine but his graue. When *Lazarus* was raised out of his graue againe, what brought he out with him, sauing *fascias sepulchrales*, & *sudaria*, his napkins and Graue-cloathes?

The Astronomers maid laughed at her
master,

master, that stood gazing at the starres, and saw not the ditch that was before his feet. I know not what castles we are euer building in the aire, and we will saile vpon the mountaines, and make our nests with the Eagles, and touch the stars with our heads, when there is *fouea*, a pit, before our feet, which we neuer thinke of. Proud earth and ashes, *terra calcansterram*, earth so treading, and ietting vpon the earth, as if the earth should neuer tread vpon vs; when notwithstanding, this base and contemptible element (the sediment and dregs of the world) shall set her foot vpon our faces. Do we remember the pit, the land of forgetfulnesse, the regions of darknesse, the place of silence, wherein our proud, and pampered, and stall-fed flesh must lodge? we that eat the fattest, and finest of the earth, and deuoure whole Countries, as the Oxe licketh *vp the grasse*; yea, beasts will not serue our turnes; we eate vp Man, deuoure a man and his heritage, Mich. 2. *pascua diuitum sunt pauperes*, the poore are the pasture of the rich; do we beare in our minds *foueam exedentem, consumptionis*, the pit that shall eat, and consume our selues? we that lie and

Ecclus. 13.

rot in the dung of our sinnes, (our flesh indeed is so rotten vpon our backs, with foule & loathsome diseases, that peece will scarce hang vnto peece, so as our very bodies are alreadie become the graues of the liuing) do we remember *foueam putredinis*? the pit of corruption and rottenesse, whereinto wee are going? when, albeit from the body of a dead Lion, there came bees and hony: and so from the bodie of a dead horse, droanes, (they say) and from the body of a dead asse, hornets; yet from the bodie of a dead man, nothing but wormes and filthinesse. *Hereditabit serpentes, bestias, & vermes, Ecclus. 10.* he shall inherit serpents, beasts and wormes: nay, *hereditabunt*, they shall inherit him; the *Serpent* gapeth for his foule, *Beasts* for his substance, that shall reuell in his goods, *Wormes* for his flesh.

3. Part.

Quia proiecisti. I am now at the last Tabernacle, wherein you haue *Christ*, with his benefits, and the *Tables* of the Gospell; and therein, as I told you at the first, are likewise two things: First, the cause of his bitternes, sinnes; Secondly, the discharge of that cause, *For thou hast cast, &c.*

I haue bene lately vpon both these points, in the hearing of many of this auditors: I shall say the lesse now. But *Sinne*, the sicknesse of the soule, is the reall and radical cause of all bodily sicknesse. I alledge but one storie, from the 1. Reg. 17. The widow of *Zareptha* cometh to *Elias*, (her sonne being then dead) and saith vnto him: *What haue I to do with thee, thou man of God? art thou come vnto me to call my sinnes to remembrance?* She was an excellent woman, and her praise is in the Gospell: when she had but a little meale, & a little oyle in a cruise, and was gathering two stickes, to make a widowes fire, and to dresse for her sonne and her, that they might eat and die; yet vpon the bidding of the Prophet, bring vnto me, and first vnto me, such was her faith, that she did it: yet she imputeth the sicknesse and death of her child, to her sins. *Vespasian* was of another minde; being sicke, and out of hope to liue, he threw the curtaines aside, and spread his hands vnto heauen, and complained of his gods, *immerenti sibi vitam eripi*, that he deserued not to die; had neuer committed any thing in his whole life, whereof he repented, but

one; he had so much the more cause to repent him.

I hope, when *Hezekiah* prayeth at the third verse, *O Lord, I beseech thee, remember how I haue walked before thee in truth, and with a perfect heart, &c.* He speaketh but *secundum quid*, not simply; and *comparatè*, compared with others, importing *affectum*, and *profectum*, rather desire, and endeouour so to do, then any perfection; and that he had no meaning, to thinke that he had no sinne; for it plainly appeareth in his owne speech, by the reason he giueth, that he thought *sinne* to be the cause of his sicknesse. *Eruisti, quia proiecisti*, first he remitteth his *sinnes*; (which was the course of our Sauour in the Gospell) and then releueth him of his sicknesse.

Math. 9.

2.

But when I looke vpon the cure, the remoue of the cause, I cannot but remember what God spake vnto *Abraham*, *Gen. 15. Ego merces tua magna nimis*, I am thine exceeding great reward: what, vnto *Dauid*, *2. Sam. 12. I haue done this, and that for thee; & si parua sunt ista*, and if these things were too small, *I would haue added much more*. Iust as the *Apostle* writeth, *Ephes. 3. abundantly much more the*

we

we either aske or thinke. For did *Hezekiah* craue the remission of his finnes? In his whole song there is not a word, a syllable of it: You haue heard of *his truth* and *righteousnesse*, and *perfect heart*, no mention of sinne: and all his petition, and moane, and teares that he spent, was for his life alone. God granteth him that, *& aliquid amplius*, and somewhat more, *& aliquid melius*, something better; for admit he had died, yet had his case bene good enough; *Mori non timeo, quia ad bonum Dominum vado*, I feare not to die, because I go to a good Lord. But if I die in my sinne, if that *circumstans peccatum*, *Hebr. 12.* cleaue to my soule at my going hence, it will be as mill-stones vnto it, to plunge it into the bottomlesse pit of eternall destruction: therefore besides, and before the cure of his sicknesse, he pardoneth his finnes.

Wherein he dealeth with *Hezekiah*, as he did with *Moses*, *Num. 17.* when he bad him bring twelue rods for the twelue Tribes, and lay them in the *Tabernacle* before the *testimonie*; and the rod for that Tribe which the Lord would chuse, should bud. When *Moses* came to

to reuiew the *rods*, the *rod* of *Aaron* had not onely *budded*, that is, chipt, or broken the rinde; but the *buds* were swolne, and fully brought forth, and after *buds*, *blossomes* and *flowers*, and after these, ripe *Almonds*.

So befell it *Hezekiah*; so shall it all the elect of God, who know no more what to aske, then *Hezekiah* did; he thought of no more, but the *bud* of his bodily health; but he giueth him withall, the ripest, and sweetest fruit of all others, forgiuenesse of his sinnes: and (me thinketh) he fulfilleth all the degrees of that former storie; for, let the pardon of sinne, be *germen*, the bud; and the pardon of all his sinnes, be *gemma*, the knot or swelling bud; and the leauing them behind his backe, *flos*, the blossome; but the casting them behinde his backe, as if he were angry that they prest before his face, is *amygdala*, the fruit, more then all the rest. He that will purge the body, leaueth no dregs of the sicknesse, for feare of relapse: so is the pardon of God, a *plenary* pardon of *all* his sins: and whereas before they were vnder those pure eyes that cannot behold wickednesse, now they are set *behinde his backe*, that he may not

*Peccata
omnia post
tergum
proieccisti.*

not behold them: and not onely set, or left, (for then, *Clamabunt post nos*; they will follow God againe) but *throwne*, as stones from a sling, and, with violence offered to his iustice, banished in such sort, as that they may neuer returne againe: so speaketh he (in effect) *Psal.* 103. *Quantum distat ortus ab occasu*, Looke how farre the East is from the West, so farre hath he set our sinnes from vs: so *Mich.* 7. *proijcit in profundum mare*, he taketh our sins and throweth them into the bottome of the sea.

You haue heard of *Hezekiah* the good King of *Iudah*, and his double condition, the one which nature and sinne brought vpon him, sicknesse, and approach to death: the other, what grace and indulgence did for him: *ἀπὸ τῶν ἐστὶν ἀλληγορούμενα* (had I almost said with the *Apostle*, *Galat.* 4.) these things were spoken in an allegorie, sure I am they were spoken *propter aliud*, for another purpose, not for *Hezekiah's* sake. But as *Ezekiel* (*Ezech.* 4.) lieth and sleepeth vpon his left and right side, and maketh him bread of moulted corne, and baketh it in bullockes dung, &c. to shew the siege and famine to come: So haue I chosen this storie of *Hezekiah*,

Application

kiah, to be but a modell and patterne of those things which hapned to our gracious KING.

Hezekias.

Hezekiah our King, our religious King, who though he restored not religion, as *Hezekiah* did, (which he found restored to his hand) yet he maintaineth, and propugneth religion, and spared not the *high places* no more then *Hezekiah* did, I meane the throne of *Antichrist* himselfe, not that *brassen Serpent*, pearched vpon his pole of supremacie aboue all the Kings of the earth, and the whole Church of God: And as famous to the world, (he will be in succeeding ages) for his miraculous deliuerance from that generall gunpowder-massacre, as euer *Hezekiah* was for his miraculous deliuerance from *Zenacherib* the King of *Affur*; in a night, was that host discomfired, and in a night, the labours and hopes of many moneths defeated: I am sure, as renowned as euer *Hezekiah* was, *propter scripturam*, for his bookes written and published to the world, in defence of the Gospell and Church of God.

Ecce in pace

Not to recede from the tearmes of my text,

text, I am sure he is a King of *peace*. And here you may stand, as at a pillar or monument by the high-way side, and take a view of it. *Ecce, in pace*: it is worthy admiration, that for sixtene yeares space, (to keepe the phrase of this Story, 2. Reg. 19.) there hath not an enemy shot an arrow, nor come with a shield, nor raised vp a rampart, against any Citie or towne of his kingdome: (in an happie houre be it spoken.) Hath your *Manna*, the meane time, *bred wormes*? or do the *Quailes* come out of your *nostrils*? or are you offended with your peace? Hath it made you proud, and petulant, and lasciuious, and improuident, and vnprovidid against your Enemies? Where is the fault? I must answer with *Christ*, *Duritia, malitia cordium vestrorum*, the hardnesse, the badnes of your own hearts; The *Manna* was good, the *Quailes* good, the *peace* good, both in him that bestowed it, and in him that procured it; your selues naught that vsed it not aright. Cast but your eyes backe to the latter part of the reigne of that *Mayden Queene*, (the maiden-head and honour of whose gouernment was neuer stained) whose bones are in peace,

her soule in blisse, and her name in eternall remembrance; thinke vpon one poore and beggerly warre, (as the *Apostle* named poore and *beggerly elements*,) *vile, seruile bellum*, rather rebellion then warre; with beasts, rather then men, or men, after the manner of beasts, earthed in their thickets and bogges, as Foxes in their holes; (to speake nothing of the treasure it wasted,) how much of our English bloud, of the very flower and prime of our gentrie, that one warre suckt out: and then tell me if *peace*, for her owne sake, (without the weedes that grow vp with it,) be to be disliked?

Egrotavit.

Marke 5.

All this while I haue bene vpon the subiect of my text alone, *Hezekiah* our King, without adding any attribute, or telling you what he hath suffered. Now it followeth, *Hezekiah* our King was sicke, and sicke as *Hezekiah* was, *vsque ad mortem*, euen vnto the death; his sicknesse was *bitternesse*, *bitternesse*, downe to the very side and mouth of the pit, *ἐσχάτως ἐσχνη*: as *Iairus* his daughter, he was at the last cast; *παρὰ πλοῖον θανάτῳ*, as *Paul* spake of *Epaphroditus*, *Philip. 2.* at the next doore, the nearest neighbor to death, (I may
now

now by the blessing of God speake home;
Habet præteritarum calamitatum secura recor-
datio delectationem quandam, when a danger
 is gone and past, it is pleasure to repeate it:
 “*Libet sinistras res meas percurrere.*”) I go for-
 ward with that text, the prouidence of God
 hath euen fitted it to my mouth; I say he
 was sicke to the death, *but God had mercy vpon*
him, and not vpon him alone, but also vpon
 vs and the whole kingdome, *ἵνα μὴ λύπην ἔσται*
λύπη σχῆμα lest we should haue sorrow vpon sor-
 row; sorrow, for the losse of our *Queene*, (like
 the losse of our eyes, our bowels) his Ladie
 and Consort, as his rib pluckt from his side,
 the halfe of his soule torne from him; and
 sorrow for the losse of himselfe.

Philip. 2.

I am yet in the sicknesse. It was *bitternesse*,
bitternesse; and yet to the children of God, in
 the fruite and effect of it, *dulcedo, dulcedo*,
 sweetnesse aboue the hony and hony comb.
 It is a paradoxe in nature what I shall deli-
 uer: Would you looke for grapes from
 thornes? or water from a rocke? or oyle from
 a stone? or good out of euill? or sweetnesse
 out of bitternesse? that is, comfort out of
 sicknesse? Yet so it is. *Morbo crucior, & gau-*

Nazianz.

deo, non quia crucior, sed vt alijs patientiae sim magister, I am sicke and tortured with sicknesse, yet am I glad, not for the torture, but for being a patterne of patience to others. *Antigonius* made the like vse of his sicknesse, *Nihilo peius fuit, hic morbus submonuit ne animo efferamur, cum simus mortales*: I am not the worse for it, my sicknesse putteth me in mind not to be proud, seeing I am mortall.

Παθήματα, ἀχάριστα ἔχοντα, μαθήματα, was the saying of *Cræsus* another king in *Herodotus*, rich euen to a Prouerb: My sufferings, grieuous though they are, are my lessonings; which *Lipsius* well rendred, *nocumenta, documenta*; and *Gregory* not worse then he, *detrimenta corporum, incrementa virtutum*, paine to the body, gain to the soule. The bed of a sicke man is as a schoole, a doctorall chaire of learning and discipline; then are his words written with an adamant claw, and go deepe into the minds of them that heare them; then is his tongue, the tongue of the learned, as touched with a cole from the altar; and his mouth the veine and fountaine of life, when the soule is weaned from the world, the flesh mortified, the spirit consecrated to God, and himselfe

himselfe rapt vp, as it were, into the third heauens, where he seeth and heareth those things which he neuer saw nor heard aforetime.

There are that are able to report his Swans songs, the last before his death, (for ought appeared to the contrary) how he behaued himselfe towards God and man, and acted both King and Priest; and setting himselfe *in articulo mortis*, in the very ioynt and poynt of dying: Looking backwards to his life past, and forwards to the life to come, neglected not any thing, neither of his priuate nor of the publicke State, with many diuine meditations, holy professions, religious promises, prudent instructions, which (for my part) I wish they were *scriptura Hezekiae regis*, brought to the light of the world, that all might vnderstand them.

But what becometh of this sicknesse? remaineth it still? No. For the sweet wood of the mercies of God, was cast into the waters of *Marah*, and altered their bitternesse.

Ernisti.

And so must I alter my text. *Jordan* is now gone backward. Behold in my peace, bitternesse, bitternesse, (saide Hezekiah.) Behold in

in our bitternesse, bitternesse, peace, must I say. *Ecce euangelizo vobis gaudium magnum quod erit omni ciuitati,* (as the Angel in the Gospel) behold I bring you tidings of great ioy, which shall be to the whole Land; and God say *Amen* to it; that I may euer be as *Abimaaz* 2. *Sam.* 18. to bring you good tidings of such things. *His soule is deliuered from the pit of corruption.* And we trust that God hath added to his yeares, as he did to the yeares of *Hezekiah*, we pray that it may be, and likely it is, if we add to our prayers, that God will add to his yeares. If we aske life for him, God shall giue him a long life; and after that long life ended, *A life for euer and euer.* *Psalme 21.*

Placuit tibi.

But of all other things you will aske the meanes how he was deliuered. He wanted not any thing that the earth could minister vnto him, neither the helpe of learned and painfull Physicians, (*benedictio Domini super eos, &c. Psal. 129.* the Lord prosper them, we wish them good lucke in the name of the Lord,) nor the intercessions of his faithfull Subiects, that haue bowed the knees both of their bodies and hearts, and with their prayers

ers, as an incense in the morning, and the lifting vp of their hands as an euening sacrifice, they haue pierced through the clouds, and knocked at the gate of his mercy at midnight, and giuen him no rest on behalfe of their King, *Our father, our father, the Chariots and horsemen of Israel, is going from vs, O Lord spare him.*

2.Reg.2.

Ariston was a good King, but wanted Issue: and the people desirous to haue one of his race to gouerne after him, begged him Issue of their gods. That sonne so obtained they named *Demaratus*, because the people had gained him by their prayers. I doubt not but our King was another *Demaratus*, begged by his people at the hands of God; or rather (according to his owne name) that our *Iacob* was another *Israel*, and that he and his people wrestled with God by their earnest supplications, to gaine a blessing of health from him: and although, as to *Israel*, a sinew of his thigh be yet shrunke, that is, the ability & strength of his body somewhat abated; we trust that in time God wil also restore that. But whatsoeuer I haue yet named, is but a second and subordinate meanes: and vaine

Δημάρατος.
Votis populi
expetitus.

Genes.32.

(we know) is the helpe of man, our helpe must stand in the name of the Lord which hath made beauen and earth, or we shall neuer be holpen; therefore the prime, predominant, and supreme cause, that our King was deliuered, was the same that *Hezekiah* found, *Placuit tibi, dilexisti, &c.* the good pleasure and loue of God.

Now the good will of him that dwelt in the bush, euer dwell with our King, and marrie him vnto him with euerlasting mercy and compassion. The couenant of day and night be broken, but the couenant of his peace with our King and his kingdomes be neuer broken. Fathers forget their sonnes, and nurses their sucking babes, and mothers the fruite of their wombes. The Lord neuer forget our King, nor his seed after him, nor the people committed to their charge.

By this time you may ghesse at the reason of our meeting (so many thousand of soules together in one place:) though not in the house of the Lord, I grant, yet in the courts of the Lords house, euen in the midst of thee ô Ierusalem, in the fairest and fittest theatre we haue for such purposes, to make it like

Araunah

Araunah his threshing floore, a place for an altar of our thankfulnesse, whereon we are to offer the *Calues of our lips*; our reasonable service; an *Eucharisticall* sacrifice for the life of our King, whom God hath so lately rescued from the fangs and throte of destruction: that as when the tidings came to Rome of *Germanicus* his better amendment, (they had newes before of his desperate sicknesse, which stricke them all to the heart; and *Germanicus* was an excellent Prince, beloued of the people, and one that said of himselfe afterwards at the time of his death, *Flebunt Germanicum etiam ignoti*, Strangers will misse and bewaile *Germanicus*,) they ran into their Capitoll, men, women and children, and rent open the doores thereof, and offered their votes, and filled the whole Citie with the noile of their congratulation, *Salua Ciuitas*, *salua Patria*, *saluus Germanicus*, the City is safe, the country safe, *Germanicus* safe: So come we into this our Capitoll, our greatest *Panegyris*, inured with the like meetings, (hither came that *Lady* of euer-blessed memory, to giue thanks vnto God for her victorie ouer the Spaniard) with such frequency of people as

Sueton.

Ann. 1588.

*Ære colla
to.*

you see, with such feruencie of heart to blesse the name of our God, and congratulate our selues, because *Salua Ciuitas, salua Patria, saluus Iacobus*, the City is safe, the kingdom safe, our King safe. And as before that, whē *Augustus* was likewise recovered, (whom they stiled *Patrem patrie*, the Father of the countrey) to shew their loue to their Emperour, they layd their purses together, and set vp a Statue to *Antonius Mus* as the Physician that recovered him, and placed it by the Image of *Æsculapius*: So we in affection and loue to our King, though *we giue not titles to men*, and honour the Physician but with that honour that is due vnto him, yet, *Ære collato*, ioyning our hearts and soules together, as if we were all but one man, we set vp our Statue, and (if it be possible) raise our *Colossus* of thankfulness, that may reach vp to the heauen of heauens, vnto that great God that hath created the Physician, and taught him his wisdom, and made the medicines of the earth to take away *the paines of men*. *Ecclesiasticus 38.*

Peccata.

There is but one word more in my text, and so an end. But as it standeth in the hindmost

most and dishonourablest part of my text, as the lees lie in the bottome of the vessell, the sting in the taile of the Scorpion, so it is the worst word. It is that, that troubleth *Israel* (as *Ahab* asked *Elias*, but *Elias* charged vpon him) and *utinam ascendantur* (say I,) I would they were cut off that trouble vs. *Estne pax Iehu?* (said *Iehoram* vnto him:) Is it peace *Iehu*? What peace, so long as thy mothers fornications and her witchcrafts are yet in force? It is *Doeg* the *Edomite* that killed the Prophets of the Lord. I knew it (said *Dauid*) when *Doeg* the *Edomite* was there. It is *Judas* at the board. Will you know the *Judas*, the *Doeg*, the *Iezabel*, the *Ahab*, the mischief, the bane, the ruine, the wrecke of a kingdome? It is sinne: that which brought sicknesse vpon *Hezekiah*, and will bring it againe; that which God pardoned to *Hezekiah* (*proiecisti post tergum;*) and the Lord be so mercitull to vs as to grant vs our pardon. But it is a fearefull doome which is pronounced, *Prouerb. 8. Propter peccata terrae, erunt multi Principes eius:* For the sinnes of the Land, there shall be many Princes thereof. Many in the cluster, and at once; as they cry in the Gospell, Here is

Gal. 5.

2. Reg. 9.

1. Sam. 22.

Hos. 13.

Christ, and there Christ, we know not where; so, this your King, and that your King, we know not who: Many in the change and succession; Dabo Regem in furore meo, & auferam in indignatione mea: I will giue a King in my rage, and take him away in my wrath, giuing and taking both in displeasure: either of both were bad enough, and our sinnes are accommodated to beare either iudgement, for they are peccata terræ, not the sinnes of single soules, but the sinnes of the Land. Our Sacrilege, not the Sacrilege of Achan; our oppression, of Ahab; our adulterie, of an Israelite with a Madianitish-woman; our pride, of Iesabel which painted alone; our effeminatenesse, of Absolon which set more by the haire of his head, then his whole body was worth; our drunkenesse, of Nabal; our vsury, of whom shall I say? (I mistake my selfe: there is not an Vsurer named in person in the whole booke of God: their names are written in the earth, and hardly will they find them written in the booke of life. The Lord be mercifull to them:) these were the sinnes of priuate soules, and haue borne their vengeance. A-

nima

nima quæ peccauerit ipsa morietur. Ours are common, Epidemicall, popular and populous finnes, both in number and measure, *peccant,* & *publicant,* we sinne and delight to sinne, sinne and *declare our finnes as Sodome.* Feare we not the sequele? The yeare hath bene fatal already for the death of an *Arch-Duke,* an *Empresse,* and an *Emperour* (they say;) and to looke nearer home, of a great, and glorious *Queene,* since the dayes of our *Deborah* which ruled in *Israel* 44. yeares, not her like so farre as the world is Christian; Great by Parentage, Great by Marriage, Greater by her Graces, the beloued and honoured of God and Man, and my most gracious Mistresse. “*Nescis quid serus vesper ferat:* we are not yet come to the euening of the yeare; we haue had rumors of warres and commotions, and Earth-quakes; one the most prodigious birth that these latter ages of the world haue brought forth; and a signe from heauen that dazeled our eyes, and might haue daunted our hearts, but slighted in such sort, as if we had seene but the shining of a Glow-worme: I feare not the euent, what hath bene, nor the portents, what may be; I feare our

Senec.

our

our portentuous and prodigious finnes, which are as significant and prognosticant of the wrath of God, as any of these wonders.

Dion.

We haue yet our King, *Seruis in cœlum redeat*, long and long may we haue him: who may say vpon better ground then euer *Nerua* did, *Se nihil fecisse in regni administratione, quominus possit, deposito imperio, tutò priuatus vivere*; that he hath not done any thing sithence he came to the gouernment, but laying his Scepter and Crowne aside, he might liue as a priuate man without controlement: I will not *ouerflow*. But may I without piacle forget in the very last scæne of one of his latest actions amongst vs before his departure hence, (which might haue bene his last, if God had not fauoured vs) what he then did? I say not that he rose early, and sate long in a Court of honour and iustice, (yet giue me a King vpon the earth, that euer with so much sollicitude and zeale, spent so many dayes, and so many houres in a day in the hearing and examining of one cause. Of one of their *Lewesses* in France, they write, that he sate in a Cloyster from morning

ning to euening, and lost his dinner to heare the quarrels of his Monks,) of this I speake not; nor that he added in the close of his businesse, that he would make it his studie night and day, and neither slumber nor sleepe till he had brought to light the *Non constats*, as he tearmed them, which were not so liquid and cleare as the rest: I meane of a speech of his during the time that that cause was in hearing, (I report it in the presence of many and matchlesse witnesses) when taking his hat from his head, that he might do it not without ceremonie, remembering that tribunall seate whereat he must one day stand, turning to his sonne who sat by his side, and out of regard to him, that it might not be said hereafter, he had bene the child of an ignoble parent; whatsoeuer his other sinnes were, wherewith he confessed he was fraught as the vilest caytiffe vpon earth, yet for doing of iustice, his minde and purpose therein, (pardon the zeale and exuberancie of the speech) he needed not the mercie of God. "*En Princeps, en orbis apex*, Shew me his like againe.

Claud.

I say, we haue yet our King, & *adolescens*

H

secundum

Idem.

2. Reg. 18.

secundum, Eccles. 4. a Prince by his side, quasi florem rosarum in diebus vernis, Ecclus. 50. as a prime-rose in the Spring season, sprowting and spreading himselfe vnder his boughes.

“*Accipiat patris exemplum; we haue root and branch, rem and spem, a morning and a mid-day Sunne, the first and the latter raine, or (to keepe to the story which I haue in hand) as Zenacherib told Hezekiah, Thou saist thou hast eloquence, but counsell & strength are for the warre. We haue a King for counsell, and a Prince (if God bleesse him) for strength, a King to instruct, and a Prince to execute: Onely beware of your sins, peccata terræ, the sinnes of the Land; breake them off with repentance, lament them betimes, that they make not you to lament, when it is too late: when the lamentation shall be, not of priuate soules, but like that of Hadadrimmon in the fields of Megiddon, Zach. 12. when lugebunt familie, familie seorsim, all the families of the Land shall mourne, the familie of the house of David apart, and of Nathan apart, and of Levi apart, &c. But whither am I going? Wee came to reioyce in the safetie of our King, and in the name of our God to set vp*

our

our banners of ioy, as in the 20. *Pfal.* and we pray for our King, as that people did for theirs, in the words of the same *Pfalme*, that God will continue his blessing, and perfect that good worke which he hath begun vpon him. *The Lord heare thee in the day of thy trouble, the name of the God of Iacob defend thee. Send thee helpe from his Sanctuarie, and strengthen thee out of Sion. Remember all thy offerings, and accept thy burnt sacrifices. Grant thee according to thy hearts desire, and fulfill all thy petitions.*

AMEN.

6 JU 65

Pfal. 20. 1.